A SERMON PREACHED

at Hartford Assises,

March 14. 1616.

BY

John Squire, Preacher of Gods word in SHOREDITCH.



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A

TO THE RIGHT *WORSHIPFVLL*

THOMAS NEWCE, Esquire,

High-Sheriffe of the Countie of HARTFORD; Grace, Mercie, and Peace.

SYR:

TO excuse *my selfe for writing, is the* excuse *of all Writers: You know it, I omit it. This Sermon was lately preached before you, now printed for you: your intreaty had the one, your command hath the other. Such as it is: it was in the* Eares *of some, shall be in the* Eyes *of others, and God grant it may be in the* Hearts *of all.*

Yours in the Lord
John Squire.

A SERMON PREACHED AT Hartford Aſſiſes, *March.* 14. 1616.



Being vnknowne in this place, and vnexpected of this people, ye may ſpeake that phraſe to me, which the *King* did to his *Gueſt*, *Math.* 22. 12. *Friend how commeſt thou hither?* I anſwere: I come not from the *South*, as the Queene of *Saba* did, 1 *Reg.* 10. to behold the maieſtie of your countrie, and admire the magnificence of your companie: Nor come I from the *Eaſt*, as the *wiſe men* did, *Mat.* 2. 11. to *preſent* you with *gold*, and to bring you *golden preſents*: Neither come I from the *Weſt*, as the *violent winde* did, *Exod.* 10. 19. to blow away the *contentious graſſe-hoppers* of this corrupt generation: (It muſt be *Virga reformantis*, not *Verbum informantis*, the *ſword* of the potent Magiſtrate, not the *word* of the poore Miniſter, which muſt

must bring that noble act to passe.) But I come from whence *promotion* commeth, *Psalm.* 75.6. *Neither from the East, nor from the West, nor from the South, but from the Lord.* From the *Lord* I *come* to you, as one of the children of the Prophets did to the Sessions of Israell, 2 *Reg.* 9.5. *I come to bring you a message*; Therefore, *harken to me you men of Israell, that God may harken vnto you.* I bring you a *message* from the *Lord*: the *Lord* make it honourable vnto him, and profitable vnto you.

My *message* which I bring to you, is part of *Moses* his *message* which he brought from *Sinai* to the people of *Israell*, as it is written in the 20. chapter of *Exodus*.

Text. Exod. 20. vers. 16. *Thou shalt not beare false witnesse against thy neighbour.*

Would we be perfect Christians? Then must we performe two works of Christianity: our duty to *God*, and our dutie towards *Man*. Our breaches of the last may be called *Legion*, for *they are many*: of many, there are two maine ones. We wrong our neighbour either by the *Violence* of the *hand*, or by the *Virulence* of the *tongue*: The first is inhibited in the precepts præmised, the other is forbidden in the text: the text therefore doth teach vs, as Saint *Iames* speaketh. 3 8. χαλιναγωγῆσαι ἀκατάσχετον κακὸν, to bridle an vnbridled euill, *to take heede that wee offend not with our tongue*: and we are bound to obey this precept, by foure necessary

neceſſary bonds: *Diuine*, *Morall*, *Naturall*, *Ciuill*. *Diuinitie* doth teach that God is ὀβιώδης ἀληθεια, that *God himſelfe is the truth it ſelfe*; and therefore to ſpeake and doe the *truth*, is to burniſh the blemiſhed image, and to ingraue the character of the diuinitie in a Chriſtian ſoule: *Our Manners* wee ſenceably apprehend inclining to *falſe-hood*, *euery man is a lyer*, ſaith the Apoſtle, *Rom.*3.4. Therefore muſt this inclination be reſtrained, by imbracing the *truth*. *Nature* looketh vpon an vntruth, as vpon ſome vnnaturall monſter: for *Oratio*, is *oris ratio*; the *Soule* is the *Mother*, and the *Tongue* ſhould be the *Midwife* of *Truth*: Now for the ſoule to *conceiue* a *truth*, and the tongue to *bring* forth a *lye*; this is *vnreaſonably vnnaturall*. And for *Policie* wee cannot but know, that it is the diſioynting of the body of the common-wealth, if that contracts be not auouched by teſtimonies, and if *euery truth be not eſtabliſhed by the mouth of two or three witneſſes*. Behold then the *neceſſitie* obliging vs to the *Truth*, and *Væ mihi ſi non euangelizauero*: Woe be to me if I ſpeake it not: Woe be to you, if you heare it not; and woe be to vs all, if we practiſe it not: *A neceſſitie is laid vpon vs*. *Thou ſhalt not beare falſe witneſſe againſt thy neighbour*, ſaith my Text.

I diuide my Text as *Iacob* did his companie, *Gen.*33.2. into three parts: The *perſon offending*, *Thou*: the *perſon offended*, *thy Neighbour*: and the *offence* it ſelfe, *Bearing falſe-witneſſe*. I will inuert the order, and put the *perſons offending hinder-*

moſt,

moſt, as *Iacob did Rachell and her children*, leaſt ſome rough *Eſau* (before he be appeaſed) ſhould bee angry and ſmite them, or mee for them. I beginne with the *Offence*, *Bearing falſe witneſſe*: Men doe *beare falſe witneſſe* two waies: *Priuately* and *Publikely*. *Priuately*, by our ſelues. *Publikely*, before the Magiſtrate.

Priuate bearing falſe witneſſe, is a *body* of ſinne, which I diuide into fiue *members*:

καταλαλία, *Slandering*.
βλασφημία, *Railing*.
ψιθύρισμος, *Tale-bearing*.
συκολογία, *Flattery*.
ψευδολογία, *Lying*.

I may terme theſe fiue ſinnes, the *fiue fingers of Sathan*; for whoſoeuer is tainted with them, vndoubtedly the *Diuell hath a great hand ouer him*.

1 *Slandering* is both *actiue and paſſiue*: *Actiue*, when men are *reprouers* of their neighbours by *ſlaunders*. *Paſſiue*, when they are *approuers* of the *ſlanderers*, by hearing them. Both are forbidden in this Text; for the originall עגה, *gnanah*, ſignifieth both to *ſpeake*, as it is tranſlated in the text, and to *heare*, *Pſalme* 143.1. and both are compriſed in the 15. *Pſalme*, *Verſ*: 3. that man ſhal dwell with the Lord, *who ſlaundereth not with his tongue, nor receiueth a falſe report againſt his neighbour*. Whence *Bernard* ſhaped his ſentence, *Non eſſent qui detraherent, ſi non adeſſent qui audirent*: that is where there are no *Receiuers*, there no *Thoeues* will

will bee: and ſtop thou the *eare* of thine owne *affection*, doe not *heare* ſlanders, and thou ſhalt muzle the *mouth* of *detraction*; few will dare to *ſpeake* ſlanders. And reaſon haue wee to performe it: becauſe the *Diuill* is the *grand-ſlanderer*, the *father* of *ſlanderers*, the *grand-father* of *ſlanderers*: he is named διάβολος, *an accuſer*, *a ſlanderer*: whence it is well ſaid, if two men bee (in communication) one *ſpeaking* and the other *hearing ſlanders*, they are both *poſſeſſed*: the diuell is in the *eare* of the one, and in the *tongue* of the other. And indeede it is my hartie vnfeigned wiſh, that both the *Speakers* and *Hearers* of *ſlanders*, might bee *Zimri and Coſbi*, that both might be ſmote through with one ſword of the Magiſtrate at one ſeaſon.

2 The ſecond ſinne is *Railing*: *Railers* are *open* as *Slanderers* are *ſecret* aduerſaries of mens reputation: the one *vnderminers*, the other *aſſailers* of thy good name: Hee a *Ziba*, this a *Shemei*. *Railing*, or (as the ſcripture phraſe is) *Blaſphemie*, *Leuit*: 24. 11. is called קלל *Killel*, of *Kalel*, *perforare*, to *ſtabbe* or *ſmite through*, anſwerable to the phraſe of the pſalmiſt, who miſteth *words*, *ſwords*; implying that *Railers ſtab* at the very *life* of our credit. Happie were wee, had we an *Abiſhai*, a magiſtrate, who would and could take away the *heads of theſe dead dogges*; that *Railers* might no more *barke* againſt the *honeſt* name of their honeſt neighbours.

3 *Tale-bearing* is the next: *Tale-bearers* tell (though) the *truth* (yet) *vntrulie* or *vntimely*: and therefore are in *truth*, *falſe witneſſes*. *Leu*: 19. 16.

Thou ſhalt not walke about with tales amongſt my people: This was a law in *Iſraell*, would God it were ſo in *England* alſo. *S. Paul* doth point at theſe men, 2 *Tim.* 5 13. they are ſaith hee, ἀεργοι περιεργοι, *neuer buſie* at home, *euer buſie, ouer-buſie* abroad. Such are like *Sampſons Foxes, they carry fire with their tailes*, to ſet the whole world in a combuſtion. Oh that wee *Engliſh* could deale with theſe *Foxes*, as the *Welch* men did with their *Wolues*! that wee could plucke off their *skinnes*, till they were extinct, and not one left in a whole nation.

4 *Flatterie* is the fourth: *Slanderers, Railers, and Tale-bearers, Beare falſe-witneſſe to thee againſt others: Flatterrers beare falſe-witneſſe to thee againſt thy ſelfe.* Therefore doe thou as God doth, *hate them*: *Pſal.* 12.3. God threatneth to *cut off flattering lippes*: Theſe are mercinarie wretches. *Flatterers* proſtrate themſelues, thereby to ſuck out priuate aduantage. As *Ionadab* 2 *Sam.* 13. did proſtitute his ſeruice, to bee the *ſhameleſſe* inſtrument of *Ammons ſhamefull* luſt, that ſo hee might inſinuate himſelfe into the fauour of the yong *Prince*.

Theſe are like *falſe Looking-glaſſes*, they make men to appeare to themſelues, to bee *younger, fairer, and comelier*, then indeede they are: and they haue one true propertie of *falſe Looking-glaſſes*, *Flatterers hurt our Eyes*, that that wee *cannot ſee our ſelues*. If my ſentence might ſtand, I would cenſure ſuch vnto the doome of *Adonibezeck*, *Iudg*: 1. 7. Their *toes* ſhould be

cut

cut off, that they might *goe* to none: their *hands* should bee *cut off*, that they might *lay hould* of none: and they should *gather their crummes vnder mens tables*: they fawne like *dogges*, let them feede like *dogges*: *Flatterie* is a worke meriting such a wages.

5 *Lying* is the last limme of the Diuell: This diuellish vice hath beene abhorred by all good men at all times. *Cyprian* in his Treatise against *Gamesters*, doth build his inuection against *Dicers* vpon this ground: because *gaming* did occasion *mandram medaciorum*, a world of *lyes*. *Lactantius* pronounceth *all lyes* impious, because (saith hee) *euery lye, aut nocet, aut fallit*, doth either *hurt* vs, or *deceiue* vs. *Augustine* doth retract, euen *Ironies*, Rhetoricall figures, onely because they had the *appearance* of *lying*: it repented him of the pettie *excuses* which hee made to his parents being a childe, and to his schoole-master being a boy, and in his Epistle to *Vincentius* he calleth *Truth the Character* of a *Christian*, and saith, that a holy man *dare not tell a lye*. And doubtlesse all these holy men cursed this sinne out of the mouth of the holy one of Israell, *lying lips are an abomination to the Lord*, saith *Solomon*, *Prou:* 12. 22. And most iustlie, for this is the *Ieroboam* that made *Israell to sinne*; all priuate and *publick* breaches of this precept, issue from this fountaine, *Lying*. Wherefore blessed were that common wealth, which would make this common vice like *Ahab*, leauing not one *lyer to pisse against the wall*: and his

De Aleatoribus pag. 532.

Epit. c. 6.

Retract. li. 1. *c.* 1.

Confess. li. 1. *c.* 19.

Epis. 48. *Vincen.*

yoakefellow *Æquiuocation* like *Iezabell*, *breaking the necke of that ſinne* though the *face* thereof be *painted*, and an impious vice, cloaked with manie godlie pretences.

Theſe are *Priuate falſe witneſſes*, but the *Publicke* is the principall *offendour* againſt this precept: Of him more fully in the end of this exerciſe: Here onely take notice that the *falſe-witneſſe*, will not goe to hell alone, but hath manie attendants. There are ſixe *acceſſories* vnto this *Principall*: three before the act, and after the act there are three guiltie of *Bearing falſe witneſſe*. Before, *falſe witneſſe* is giuen, men may be acceſſaries thereunto *præcipiendo, perſuadendo, & conſulendo*, that is, by *commanding, perſuading*, and by *councelling* any to *beare falſe witneſſe*. Firſt by *commanding*, either *directly*, as 2 *Sam.*12.9. *Nathan* told *Dauid* that he had *killed Vriah*, when as he onely *commanded Ioab* to kill him: otherwiſe *indirectly*, when the ſuperiour doth *authorize* inferiours, who are corrupt *Prou:*26.8. *As a man that putteth a ſtone in a ſling, ſo is hee that giueth authoritie to a foole.* If I put a *ſtone* into the *ſling* of one, intending to braine his neighbour, I am guiltie of that murder: ſo the Magiſtrate authorizing a corrupt man, he is authour of that corruption. Next to *perſwade* any vnto *falſe-hood*, is a communicating of that crime, eſpecially by that reall perſwaſion, *Briberie*; ſo *Mat.*28.12. did the *Iewes giue large Monie* to the ſouldiers to teſtifie falſely againſt the reſurrection of our Sauiour. And by *Councelling* men contract

tract the same guilt, as did the same *Iewes* in the same place, *Mat*, 28.15. who *taught* the souldiers how to answere the Magistrates interrogatories. Thus by *commanding*, *directly* or *indirectly*, by *perswading*, or by *councelling*, many men be *accessary* vnto *false-witnesse*, *before* the testimonie may be tendred. *Afterwards* they may be *accessary* as many waies: *Conniuendo*, *consentiendo*, *defendendo*, that is, by *Conniuence*, or winking at it; by *consenting* & approuing it; by *defending* and excusing it. Those that *winke* at faults are faultie themselues; This was *Elies* case in another cause, 1 *Sam.* 3.13. *because his sons ran into a slander, and he staid them not*, therefore the hand of the Lord was heauie vpon him. So the Magistrate, who doth but suspect *false-witnesse*, or any *false-hood*, let him looke *forward* to preuent it, otherwise *conniuence* may make him fall *backward*; *Eli* is a dreadfull example. *Consent* also contracteth the guilt, be it either *expressed* by plaine partaking with impietie, as *Psal.* 50.18. or be it *suppressed*, as *Prouerb.* 24.11. 12. *Deliuer them that are drawne to death: if thou sayest, we knew not of it, shall not hee that pondereth the heart vnderstand it?* Not onely tendring, but also not hindring of *false-witnesse* is a breach of this commandement. Finally *excuse* the *act*, and thou thy selfe doest *act* the sinne which thou *excusest*, for *woe be vnto them which speake good of euill, and euill of good*, *Isay* 5.20, Conclude we then that *Conniuence*, *consent* or *defence*, make men *accessary* to *false-witnes*, though performed. By this I haue opened

opened many maladies, one word containeth one medicine for al of them: that one word in the *Epheſ.* 4 15. ἀληθεύειν, *To ſpeake and doe the truth.* This *word*, is like the *word* made fleſh, *Mat.* 4.23. *it healeth euery ſickneſſe, and euery diſeaſe among the people.* To *Plantife* and *defendant*, to *Iudge* and *Iurie*, to *Councellour* and *Aduocate*, to *Witneſſe* and to *All*, *magna eſt veritas & prævalet*, *Great is the Truth*——and God grant it may *preuaile* with all of them for euermore.

The *perſon offended* is our *Neighbour*: our *Neighbour* hath a double ſignification; either it is taken *particularly* for an adioining acquaintance, as *Lu.* 1.58. *Neighbours* are called περίοικοι, men who haue their *houſes neere together*: Or it is taken *generally* for *euery* man, as *Luk.* 10.37. the *Samaritane* is termed the wounded mans *neighbour*, each being an vndoubted ſtranger vnto the other. In this text it is vſed in the ſecond ſence, a *Neighbour*, ſignifying *any* man, as *Math.* 5.43. our Sauiour doth argue the gloſſe of the Phariſes, as corrupt, for reſtraining the word *Neighbour* to ſignifie a *Friend* onely.

The *Doctrine* of which point doth ſpread it ſelfe into two branches. Firſt Chriſtians muſt haue a care and conſcience that *they beare falſe-witneſſe againſt no man*: not following the phraſe of *Lucilian* in *Lactantius*, *Homini amico & familiari mentiri non eſt meum*; It is not (ſaith hee) my guiſe to *lye* vnto my *friend*, nor *beare falſe-witneſſe* againſt my *acquaintance*. But *Thou ſhalt not beare falſe-*

false-witnesse against thy neighbour; that is, against *no man*, saith my Text. Againe, we must yeeld *true witnesse* vnto all men. Vnlike the *Athenians*, who were wont to *pray* onely for *themselues*, and for their *neighbours* of *Chios*: so for a Christian to giue *true witnesse* onely to whom he is enforced by law, or ingaged by nature, this is *Athenian*, *vncircumcised*, and *heathenish*. Both these Christian duties are confirmed by Christ himselfe, *Mat.* 5. 45. *Be yee children of your father that is in heauen, for hee maketh the Sunne to rise both on the good and on the euill: and be a true witnesse vnto thy neighbour*; that is, to euery one vnder the sunne, saith my Text.

Would God that this instruction were as *vsuall* as it is *beneficiall*. Behold here a *Cynosura*, a *loade-starre*, to guide our conscience, in the proposing and composing of all controuersies; especially laying the foundation on that ground of religion, *Math.* 22. 39. *Loue thy neighbour as thy selfe.* If the Lord would please to infuse it into the hearts of all men, that Iudge, Iurie, Sollicitour, Counsellour, Aduocate, Witnesse, Accuser: that euery one would esteeme the *Accused* as *himselfe*; this would make all men to be εἰρηνικοὶ and εἰρηνοποιοὶ, to be *peace keepers*, and *peace makers*; to vse a conscience in accusing his *Neighbour*; *Thou shalt loue thy Neighbour as thy selfe*: this is a principle in *Nature*, God giue vs *grace* to follow it.

1. Many *perſons offending* are compriſed in the firſt word, *Thou*: *Thou ſhalt not beare falſe-witneſſe againſt thy neighbour*. Here the hearer may preach to the Preacher, and ſay to me, *Phyſitian cure thy ſelfe*; and doe not *Thou beare falſe-witneſſe*. For *falſe-witneſſe we doe beare*, when wee make our Sermons like the *Manna* (in the Iewiſh fable) to giue a ſeuerall taſte, anſwerable to each ſeuerall appetite: Such *humorous humoring* Sermons, the Lord doth execrate out of the mouth of *Ieremie* 6. 14. *They haue healed the hurt of my people with ſweet words*: And how they *healed* that *hurt Cyprian* doth expreſſe, by an excellent compariſon: Soothing Preachers are like *vnskilfull Chirurgians*, who ſoftly touch the wound on the *outſide*, thereby making it to feſter the more dangerouſly in the *inſide*. A fit reſemblance: Who obſerueth not that the ſmooth tongue of the Preacher, maketh an impoſtumed heart of the hearer? Senſible of which ſinne was holy *Auguſtine*, when hee cried to God to pardon the ſinnes of his youth, but eſpecially this; that being young hee did Preach, *non vt doceret, ſed vt placeret*: to *delight* the eare, rather then to *ſmite* the *heart* of the congregation. Let mee therefore begin this point with the words of that holy man, being an ancient and penitent Preacher: *Hortor itaque vos omnes chariſſimi, meque ipſum hortor vobiſcum*: I exhort you, firſt framing the ſame exhortation to my ſelfe! *O my ſoule, doe not Thou beare falſe-witneſſe*: Be *thou*

Auguſtin. Retr. 2.24.

Cypr. de Lapſis ſect. 12.

Aug. Conf. 6.6.

Auguſt. de Vir. Relig. cap. 55.

thou like Saint Paul, Ephesians 6. 20. *Speake thy message bouldly, yet speake as thou oughtest to speake.*

Firſt therefore, the honourable *Iudges* are humbly to be intreated for *Gods cauſe*, that they will *beare true witneſſe* in *Mans cauſe*. I acknowledge my ſelfe an vnworthy inſtructer of them, and their calling: to them therefore I Preach not, but propound a Preacher anſwerable to their Place; a *Prince*, Preaching vnto *Iudges*, 2 *Chron.* 19. 6 and 7. *Take heede what yee doe; for ye execute not the iudgement of man, but of the Lord. Take heede, for with the Lord there is neither reſpect of perſons, nor receiuing of rewards. Verbum ſapienti*, an excellent Sermon in two words: *There muſt be neither reſpect of perſons, nor receiuing of rewards.* This is *Iehoſhaphats* Sermon: I doe onely (this day) rehearſe it to your *eares*, the Lord repeate it euery day vnto your *hearts*. 2.

Neuertheleſſe, although *Eliſha* be good, yet may *Gehazi* be bad: *Naaman* ſueth to be cured of his *leproſie* (to haue ſome controuerſie ended) which hath ſtucke to him, and his for a long ſeaſon; Noble *Eliſha* biddeth him to waſh in *Iordan*, informeth him in the honeſt eaſie meanes to heale him: onely *Mr. Gehazi* muſt haue a *talent of ſiluer*; ſome ſiluer, Memorandum, for *admiſſion*, or for *expedition*. A certaine fellow had one *ſquinte eye*, and the other *ſmote out*: here-hence, one ſaid vnto him, thou haſt 3.

two eyes, but *Vnum nequam, alterum nequaquam*, with *one eye* thou doeſt *ſee ill*, with the other thou doeſt not *ſee at all*. Hiſtorians ſay that ſome Magiſtrates, haue beene attended by ſome ſuch ſeruants. The Client commeth to *one* ſeruant, he is *nequaquam*, he *cannot ſee* to helpe him: hee craueth fauour from *another*, and he is *nequam*, he *will not ſee* to admit him——vnleſſe it be through a *paire of ſiluer ſpectacles*. Theſe are *Gehazies*! O that it were in my power to bequeath them the bleſſing of *Eliſha*! That *Seruant* to a *Iudge*, that *Clearke* to a *Iuſtice*, or that *Deputie* to a *Sheriffe*, who ſhall (*be a falſe-witneſſe*) ſell his neighbours cauſe, and his Maiſters credit, for a reward, let the *Leproſie* of *Gehazi* cleaue to him for euer: Would God the worme of conſcience might neuer ceaſe gnawing their guiltie ſoules, till they haue made *ſpeedy reſtitution, and open confeſſion*.

4. The great Wheele in this Clocke of wickedneſſe, is the *Plantife*, or *Accuſer*: Who (though his cauſe be good, yet) if hee proſecute it for *hatred*, like *Doeg*, or for *couetouſneſſe*, like *Iezabell*, then dare I bouldly ſay to ſuch a man, *Thou doeſt beare falſe-witneſſe againſt thy neighbour*. But the *Salamander*, who loueth to liue in the fire of contention, hee is a *falſe-witneſſe* in an high degree. As *Ferdinando Lopez* aduiſeth ambitious Princes to warre eight or tenne yeeres with one neighbour,

neighbour; then to picke a quarrell with another, least vse instruct the former to be as cunning as himselfe: Such a politician is many a *Plaintife*, who doth force his quiet neighbour into a forced vnquietnesse, by turnes, to arme himselfe for the wicked warre of continuall contention. In this cause my prayer in *generall*, is, that the Magistrates might be like the *Aramites*, 1 *Reg.* 22. 31. that they would bend the whole force of iustice against (this *Ahab*,) this man, *who troubleth all Israell:* And in particular my vnfained prayer is, that heauen would inable my vnworthy selfe to be that *Archer*, 1 *Reg.* 22. 34. that *ignorantly* I might smite some such quarrelling wretch, though hee haue his *harnesse* on, and commeth with a *seared conscience* to this congregation.

These haue two maine assistants: the *Supporters, and the Reporters* of their cause: *Councellours* who speake to them in *priuate*, and *Aduocates* who plead *for* them in *publike*. I honour the Law, and will instruct them concerning their *soules*, as from my soule I desire they should instruct me concerning my *estate*: where I suspect an *ill case* I will *tell it plainely*. Let that imputation laid vpon the *Romish Lawyers*, bee as farre from ours, as *Rome* is from *England*. Thus wrote *Hildebert* bishop of *Mens*, of the *Romane court:* imploy them in your causes, and they delay them: imploy them not, and they hinder them. If you solicite 5

them, they ſcorne you: if you inrich them they forget you. Neuer may this language of *Canaan* bee vnderſtood in our land of *Iſraell*. Rather what *Poſſidonius* reporteth of *Auguſtine*, let that bee reported of all good lawyers: hee would rather *looſe his friend*; and in the name of God, let theſe rather *looſe their fee*, than *conceale the truth*. And let euery conſcionable lawyer know, that if, hee aduiſe *in a bad cauſe*, at God's barre that ſame *Client* ſhall appeach him to bee *Eue*, that hee gaue the *apple*, that his councell opened the way to the *forbidden fruit*: and as a præamble to God's hate, hee ſhall firſt incurre mans hate, *hee that ſaith to the wicked, thou art righteous, him ſhall that people curſe*, *Prou*: 24.24. Wherefore let mee once *councell the Councellour*, of all other: *Doe not thou beare falſe witneſſe againſt thy neighbour*.

6 Neither can the *conſcience* of the *Aduocate* plead for himſelfe that hee is *good*, if his *tongue* doth plead for a cauſe which his conſcience knoweth to be *bad*. If μετεμψυχώσεις were not impoſſibilities: Oh that the noble ſoule of *Papinianus* liued in the boſome of our Engliſh *Aduocates* When *Antoninus* had made away his brother *Geta*, after the firſt yeare of their ioynt Empire: hee intreated *Papinianus* (a famous Lawyer) to plead his excuſe: Whoſe anſwere was like himſelfe, Noble; It is eaſier ſaid he, *parricidium facere, quam excuſare*: to doe wickedly, than to excuſe the wickedneſſe: Thou mayeſt (ſaid hee) command my neck to the Block, but not my tongue

to

to the Barre: I prize not my life to the pleading of an ill cause. Behold a Pagan man, but a patterne to Christians: and christianitie will compell worthie *Aduocates* to imitation: for hee *that iustifieth the wicked, and he that condemneth the iust, are both an abhomination to the Lord, Prou.* 17.15. Therefore as the Boy euery day cryed vnto King *Philip* of *Macedonia*, μέμνησο σὺ ἄνθρωπος ὤν, *Remember that thou art a man*: So is it my heartie wish, that whensoeuer the *Aduocate* is beginning to plead, that then the spirit of God would whisper vnto his soule, the words of my Text. Take heede, now: *Doe not thou beare false witnesse against thy neighbour.*

Other accessaries vnto *false witnesse*, may be *Bailiffes and vnder-Shriefes.* Some haue beene *suspected*, (I would it were a *suspition* onely,) that Writs being sent into the countrie, haue beene entertained by these officers, as the *Ephramites* were by the *Gileadites*, *Iudg:* 12.6. If they cannot pronounce *Shibboleth*, but *Sibboleth*: if there bee but a syllable wanting in the word, but a *quadrine* in the *gratification*; they cannot passe, they dye for it, they must goe no further. Now these men doe hinder *true* witnesse, and thereby come within the compasse of *false witnesse.* And indeede, such as doe *hinder the Law from execution*, happy were it, if the law would put them *to execution.* To euery one of them therefore, let me cry againe, and againe, as *loud as thunder* (for they dwell neere *Catadupa*: these men are very deafe of 7

of that eare:) let me I say cry againe, and againe, to euery one of them, as *loud as thunder*: *Doe not thou beare false witnesse against thy neighbour.*

8 The *Iurie* also may bee the instruments of *false witnesse*. The *Iurie* should bee like the *Disciples* Luk. 10.5. whereſoeuer they come, they should say, *peace be to this house*: but sometimes they are like the *Apostles*. *Ioh* 6.70. they are *twelue* in number, but one of them is often (too often) a *diuell*, a diuelish *Iudas*, who will betray the cause, betray the countrie, and betray the companie, for filthy lucre. Would you know him by his badge? hee vsuallie *beareth the bagge*; *and Briberie* is his master. I heard of a wretch who sued that authoritie might *sticke* him on a Iurie, that so he might *sticke* to his friend: if the Magistrate would *stick* such a Pagan, as *Ehud* did *stick Eglon*, *Iudg*. 3. 21. hee had a right recompence of reward. To preuent this vnchristian insolencie, iniurie, periurie, to each of the *Iurie* I must propound a new Text, *the third Commandement*. *Thou shalt not take the name of the Lord thy God in vaine, for the Lord will not hould him guiltlesse that taketh his name in vaine*: Let the Iurie note onely that one phrase, if they sweare and forsweare *God will not hould them guiltlesse*. Let the *punishment* of the third precept, bee their *admonishment* for the ninth precept: You are to *sweare by God, and before God*; therefore as you tender an oath, and tremble at Gods wrath, I charge you vpon the perill of your soules, let your Verdit shunne this

this rocke: *Doe not beare false witnesse against thy neighbour.*

Hitherto haue I *muster'd* out an *armie* of rebells against this precept, yet remaineth the *King* behinde: hee is like *Saul*, 1. *Sam.* 10. 22. hee will *hide himselfe* as ashamed of his *dignitie*. Notwithstanding pluck him out, and you shall finde him (indeede like *Saul*) *higher than* all the premised offendours *by the shoulders vpward*. This *vassall* of sinne, and *vessell* of Sathan, is named in the expresse phrase of my Text; *A false-witnesse* is this man, this monster of men, a Knight of the *Post*, who doth *post* to perdition: a mischieuous miscreant, execrable to all men and nations. *A false witnesse* is dragged to damnation by a threefould gable of wickednes; he is guiltie of *breach* of *Iustice*, of iustifying a *Lye*, and of (the sin of sinnes) *Periurie*, saith *Aquinas*; and therefore most worthily execrated. The *Israelites* punished such by a *Talio*, *limme* for *limme*, and *life* for *life*: what hee intended to *offer by* his falsehood, the same was hee iudged to *suffer for* his falsehood. The *Romans* censured a conuicted *false witnesse* to bee plunged headlong from the steepe mountaine *Tarpeia*. Excellent lawes; no fault but this, they are not in force with vs in England. The holie ghost doth display this infidell in (yet) more liuely colours. *Prou.* 25. 18. *A false witnesse* is compared to an *Hammer, a sword, and a sharpe arrow*. First for himselfe, because hee hauing once cracked his credit (and beeing knowne for false

Zanchi: tom. 4. lib. 1 pag. 193.

and forsworne by him that hired him) like to those *iron instruments*, hee becommeth *hard*, and putteth on an harlots face: shameles of *Periurie*.

Moreouer, there are three seuerall persons are smote by his false tongue, three seuerall waies, answerably to those three instruments: first a *false witnesse* is an *Hammer* to the *Iudge*, hee doth astonish him (as if one man should smite another in the head with an *hammer*,) so that hee knoweth not what to determine. Next he is a *sword* to him that *hired* him, hee incourageth him with hope to vanquish his aduersarie the second time by his *purse*, and putteth a *sword* into his *hand* to *kill* the innocent. Finally hee is a *sharpe arrow* to him *against whom hee doth witnesse*, (though that man be least indamaged, haue hee but grace to be patient) yet to him hee is a *sharpe arrow*, to *sticke* in his life, estate, or reputation. To conclude: I say *of a false witnesse*, hee is an *Ahab*, a villaine, who hath *sould himselfe to worke wickednesse in the sight of the Lord*: And I say to *a false witnesse* as *Simon Peter*, *did to Simon Magus*, *Acts* 8.23. and 22. *Thou art in the gall of bitternesse and in the bond of iniquitie, pray vnto God, —if so be— that the wickednesse of bearing false witnesse may be forgiuen thee.*

And thus haue I ripped vp this excellent Text, and it may be some impious conscience also. Wee see the disease, what medicine remaineth to cure it? The ordinarie meanes is this: to make the *Sermon*, like the *Preacher*. The *Preacher*: you see

mee

mee to day, I goe away, and most of you shall neuer see me any more: So for the *Sermon*, you haue heard it to day; it goeth away, and many (I am affraid too many) of you will neuer *thinke* on it againe. This is the vsuall medicine: not so much as to *thinke* on the Sermons which goad our guiltie conscience. But beware, it is desperate physicke, it is *Opium*, it will cast you into a *dead sleepe*, that you shall drop into *Hell*, before you so much as *dreame* of *damnation*.

Giue mee leaue therefore to prescribe another: Indeede it is a *Corasiue*, but *soueraigne* notwithstanding. Let this time transport our soules to meditate one another time: Now you see one *Iudge*, the time will come when wee must come before another: one whom wee beleeue will come to *Iudge both the quicke and the dead*. As now the trembling malefactour is led out with a dismaied soule, to behold the dreadfull aspect of the seuere *death*-sentencing Magistrate: so then the *guiltie conscience* shall be haled forth by thousands of ministring flames of fire, to appeare before that *Iudge* whose face is Maiestie, and frowne confusion: Doe but thinke vpon this; the very thought of it will compell the *Preacher* to *instruct bouldly*, the *Iudge* to *determine iustly*, the *Seruant* to *informe honestly*, the *Plaintife* to *accuse vprightly*, the *Councellour* to *aduise wisely*, the *Aduocate* to *pleade warily*, the *vnder-*

Officers to *execute law impartially*, the *Iurye* to giue their *Verdict sincerely*, the *witnesse* to *sweare fearefully*, and giue *euidence truely*: and *all of vs to liue conscionably*. Wee are before one *Iudge*, wee shall be before another: The *Lord* grant that wee may so discharge our duties *this day*, that wee be not affraide to appeare before that great *Iudge at the last day*. *Amen*.

Δόξα τῷ θεῷ.

FINIS.